

A
REVIEW
 OF THE
STATE
 OF THE
BRITISH NATION.

Thursday, September 18. 1707.

I Cannot help it, Gentlemen, I must have another Discourse with you about the King of Sweden's Affairs.

Mr. Dyer in his News-Letter has, in his Way, lay'd a whole Plan of his Swedish Majesty's Designs before you—And if you will believe him, all that Secrecy and Closeness of the King of Sweden, which has amused this Part of the World so long, is now revealed by this great Statesman, the News-writer, *I do not say*, it was reveal'd to him.

1. He tells us, That his Swedish Majesty will take up his Winter-Quarters in *Silesia*, till the Emperor has comply'd with all his Demands.
2. He says, That then he will mediate a general Peace, and oblige both sides to accept of such Terms, as he shall think reasonable.

He had formerly told us, That Count Piper, the Swedish Minister of State, was brib'd by the Duke of Marlborough.

It is not for me to awake sleeping Justice, nor do I covet any Mans Disadvantage; I wish the Man more Manners, rather than prompt the Consequences—But to what pass is this World come? — That *First*, any Man should have the Face to impose such things as these on the Age; and *Secondly*, That Authority should put no Check to such Exorbitance.

I shall no farther examine the Designs of that Prince, than consists with rational Conjecture; I confess, there are some things very mysterious in that Matter to me, and I have often desir'd an Explanation of them from those that vindicate that Prince's Actions in gross; such as lying still, while a Confederate

federate Country was ruin'd and devoured; their King retreated to him for Shelter, and his Friends all plunder'd—I have nothing to say to this, only would be glad to hear another Man defend it.

Now we are told, the *Swedish* Army will quarter in *Silesia*, till the Emperor restores the Protestant Churches—I am oblig'd to suppose, his *Swedish* Majesty will quarter only upon the *Popish Silesians*; otherwise to me 'tis the greatest Mystery in the World, why the poor Protestants should have an Army quarter'd upon them, because the Emperor will not restore their Churches—This to me is an odd Way of relieving their Oppressions—Had the *Swedes* march'd into some of the Emperors *Popish* Countries, and quarter'd there, till the Emperor had done the Protestants Justice, this, I think, had seem'd more rational; but I cannot for my Life understand the other, and should be very glad to have it explain'd; 'tis a dear Way of redressing their Grievances—

No more can I rightly understand sending Officers into the Emperors Dominions to raise Soldiers, and demand Satisfaction for a Soldier taking away the Men, and have the poor Soldier deliver'd up Prisoner for it; if the Emperor gave leave to raise Troops, 'tis another Case, but I do not hear this so much as pretended—I wonder, if he should send an Officer to *England* to raise Soldiers, whether *English* Officers would not stop them, and complain. I would be mightily oblig'd to any Gentleman to make these things a little plainer, that I might have the same Esteem for a certain Prince, that they have, and that shutting my Eyes to all Objections, I might extol him too in all things he does, right or wrong.

But to come to *Dyer's* News, what can be the Meaning of his insulting the King of *Sweden* thus? Sure, he has never heard of Count *Zyber*! To say, the King of *Sweden* will oblige the Confederates to make Peace, upon such Terms as he shall think reasonable—When the King of *Sweden* has declar'd over and over, that he will not interrupt the Confederates in carrying on the War—What is this, but to call the King of *Sweden* by something Decency permits me not

to name—And is in short an intollerable Affront to him.

But then not only to mediate, but will oblige the Confederates to make Peace, on such Terms as he shall think reasonable. Monstrous! This is to say for the *Swede*, what he has more Modesty than to say for himself—And is a meer Bullying the World with a Power, that now seems visibly pointed another way; and so much for this scandalous News-writer affronting the King of *Sweden*.

Another Remark I must make here, and so I shall dismiss this Head. Our Prints say, one Demand the King of *Sweden* makes of the Emperor, is to acquit him of all Claims for Contingents and Quota's of Men and Money, which he was bound as a Member of the Empire to have furnish'd during the War.

I do not say this is one of his Demands, but that the publick Prints say, it is one of them; if they are wrong, be that to them; but if this be true, here are several useful Observations to be made.

1. Here you may see, how it comes to pass, that the Imperial Army on the *Rhine* are no better provided, nor no sooner made up; here's one of the Reasons, why the *Marschal Villars* took the Lines at *Solbosen*, pierc'd into the Empire, plunder'd the Palatinate, and rais'd Contributions thro' *Wurtemberg*, *Swabia*, *Franconia*, and from the Lake of *Constance* to the Gates of *Menz*—The Case is plain, that the Members of the Empire, who by their Duty ought to contribute in Money, or furnish Men, not only do it not in Time, but really do it not at all; and the Emperor, who should compel them in a legal Way, is so under the Hatches, that he may be managed not only to remit the Prosecution of it, but acquit the Demand; and Woe to *Germany* in a War with *France*; while this Part of the Constitution of the Empire is thus abandoned.

2. Who must the King of *Sweden* fight against, if he obliges both sides to make Peace, on such Conditions as he shall judge reasonable? Supposing the Confederates do not think such Conditions reasonable, as his *Swedish*

Swedish Majesty may think so ; this is a most insolent Bunter upon the King of *Sweden*, who has hitherto given no Occasion for such Reflections.

3. If the *Swedes* obtain from the Emperor a Remission of his Quota and Contingents during this War—What shall we say to the Part his Majesty has taken in this War?—And who shall determine, whether Negatively he has been an Enemy to the Confederacy or no?—As a Prince of the Empire, and for the Lands he holds there, he was bound to have furnish'd Men or Money, or all in Proportion to these Lands, as proportion'd by the Dyet of the Empire at *Frankfort*—When 70000 Men were voted to be rais'd, &c.

If he was not oblig'd to do it, what need is there to have it remitted and discharg'd? if he was oblig'd, but has not done it, I think, he has so far contributed to the Losses and Disasters of the Empire, he has so far favour'd the Encroachments of *France*, and been an Enemy to the Protestant Interest; if my Opinion of this be not consonant with Truth of Fact or just Consequence, I shall be very willing to submit it to Judgment.

If it be said, he was engag'd in a War and could not; I answer, King *Augustus* was as much engag'd as he, and a great deal more; and yet we find, he spared his Troops, even when he wanted them for his own Defence, and we had a great Body of his best Troops at the Battle near *Nordlingen*, and very good Service they did there; and it would be dishonourable to the King of *Saxony* to say, he could not spare Men, so well as King *Augustus*, who was declining in his Fortunes, and press'd by a victorious Enemy.

What strange things the Mysteries of human Policy present to our View, when the Projects of Princes appear upon the Stage of the World!

In one Place a Popish Prince fights for the Protestant Religion, in another a Protestant Power makes Way for Popish Tyranny; here a Prince changes his Religion and not his Party, there another changes his Party and not his Religion; Protestants in

Spain fight for a Popish King, and a Popish Duke of *Savoy* aims at restoring the Protestants in *Languedoc*.

And this brings me to mention the *Hungarian* Affair; I confess, I have not been able to reconcile all the Actions of the *Hungarians*, to what we call here Zeal for Religion. My Reasons are, that I see plainly, that Religion, however it has been Part of the Cause, and a just Cause I own it, of the present War there, particularly as it was join'd with the Demand of Liberty, and that the Suppression of their Religion was an Act of Tyranny as well as Persecution; and I have never, that I know of, spoken one reflecting Word of them, on the Article of taking up Arms in their own Defence.

I have been very sorry, I confess, that their Interest and the present Confederacy, that in Point of policy we could not without them Success, whatever in Point of Religion we ought to do—This, I think, was evident in their being supported and encouraged by the *French* and the *Bovarians*, not in Favour to their Religion, that I believe any body will allow, but in Consideration of their invading the Emperor, and diverting his Forces—As for those that cannot distinguish on this Head, I am unconcern'd for their Censures.

Again, I say, the Insurrection in *Hungary* is far from being wholly Protestant—And therefore when they talk of them by the Epithets of the Protestants in *Hungary*, they talk ignorantly; there are Parties as well as Religions to be consider'd also.

When then Prince *Ragotski* refused to make Peace, without his being declared Prince of *Transylvania*, I said, and I must say—What is that to the Protestant Religion in *Hungary*? and I say again, if the Protestants in *Hungary* might have had the Peace they desired—But that he rejected it, because he might not be made Prince of *Transylvania*; will any Body call that a War of Religion, or a Protestant War; is it not rather a War of Ambition?

But now we have been told, and the Letter of our Ambassador makes it plain, that the Emperor has always refused them Peace